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THE THIRD VIEW

THE INCLUSIVE MIND

By A. Phillip Hewett

I CONFESS that I found some considerable difficulty in finding a label which I thought at all adequate to describe the type of Unitarian thinking. It is easy enough to adopt the terms conservative and radical to describe the right and left wings of our movement, but how shall I write of the third point of view which I feel to be a constructive alternative to both, to which the majority of Unitarians probably belong and to which I feel that I myself belong?

The conservative and radical types of Unitarian thinking are sometimes found in pure form and I think that most of us would feel attracted to some extent towards both, and yet would not feel either to be fully satisfactory. Just as different and often opposing points of view confront each other in the world at large or in the fellowship of our churches, so also they confront each other within ourselves. There is something of the conservative and something of the radical in each one of us, however weak one side or the other may be. Therefore I feel justified in borrowing for my third point of view the slogan "Not right, not left, but forward". When the tension between the left and the right is a constructive one, then we are propelled forward, just as the tension between the archer's right hand and his left hand propels the arrow forward. Or to vary the metaphor, one may think of a tree drawing nourishment and sustenance as it grows and blossoms and fruits. It draws its sustenance through the soil in which its roots are deeply planted, but equally indispensable is the nourishment it draws in through its leaves from the free and ever-changing atmosphere.

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From this point of view, the extreme conservative would be one who insisted that only through roots deeply planted in the soil of the past can a tree derive real sustenance. The branches and the leaves are at best a showy luxury. While the extreme radical, on the other hand, would cut away the roots altogether and argue that the trees would be better supported by its interaction with the air and the sunlight. Now these caricatures admittedly go beyond what we will find in real life. Such conservatism and such radicalism exists all right but not, except on rare occasions, in Unitarian churches.

The supporter of an inspired moderation, however radical he may appear to orthodox Christians, however conservative he may appear to the determined iconoclast, is in fact marked chiefly by his desire for inclusiveness. He wants to share the fellowship of his church with any person of goodwill who is willing to accept the give and take of varying opinions—in other words, who is willing to try to be liberal.

The exclusive spirit is usually associated with extremes of opinion. We have seen in our Unitarian movement in recent years an attempt on the part of some Christians to attack the right of humanists to join our ranks, and on the part of some humanists, an attempt to discountenance the right of a Unitarian to call himself a Christian. Both these have been very small groups and they have never in any sense at all been representative of the denomination as a whole, however much noise they have made in some cases. The majority of those who have applied to themselves one or the other of these two labels have not felt in this way.

There is always a movement in thought going on within our denomination and a movement on the part of individuals from one type of thinking to another, from the conservative to the radical, from the radical to the conservative and from both to the more inclusive attitude with its emphasis upon unity in diversity. Those who have come to accept this latter position believe that it is the distinctive genius of our movement in religion to be hospitable to various points of view, united only by a liberal spirit. There are other places where a person who differs from orthodox Christianity in one or two particular points of doctrine can feel at home; there are other places where the person who wants to attack all traditional ideas and to embrace new ones can feel at home. What we distinctively provide is an atmosphere within which thought may freely evolve through an interchange of ideas, through a sharing with each other, where people feel under no constraint to think independently and to respect each other's independent conclusions.

Unitarian history has been a gradual growth towards this position. Those who laid stress only upon the doctrinal points in which Unitarians differed from other religious groups—rejection of the idea of the Trinity, the Atonement, the Virgin Birth, for example—were in danger of turning Unitarianism into nothing more than another sect, distinguished only by its beliefs and its disbeliefs. As late as one hundred years ago, there were many prominent leaders in our movement who saw Unitarianism chiefly in this way. Unitarianism could be defined according to their opinion by its beliefs, very unorthodox beliefs to be sure, but nevertheless by certain shared beliefs. Even a man like James Martineau could come very close to this position, and while he denied strongly that beliefs should ever be made the basis for a church (for he insisted that the ideas of the church should be constantly evolving) he still felt that at any time there should be a virtual unanimity in the congregation. How this could produce the conditions of a continuous evolution of thought he did not explain.

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His friend, John Hamilton Thom, was wiser. He affirmed openly that the bond of union between members of a church at any one time should be sympathy, understanding, love, goodwill, shared principles, shared ideas as to the best

way of arriving at acceptable religious ideas, but not shared convictions themselves. "Our religious sympathies", he said, "establish that fellowship does not stand on the narrow basis of intellectual agreement." Thom certainly regarded himself as a Unitarian Christian but the position which he was advocating could not long remain exclusively Christian, once the broadening effect of a knowledge of other world religions became available, beginning with men like Max Muller, and with outstanding Unitarian scholars like Estlin Carpenter and Travers Herford to push it forward. Both in Britain and in America the more exclusively-minded Unitarians began to see that in spits of the Christian roots of the movement, we can have no genuine grounds for not welcoming anyone who shows a genuinely liberal spirit but whose background happens to be Jewish or Hindu or Buddhist or Bahai, or who disclaim any of the great traditions of world religion.

ARCHITECTURAL CHANGE — AND SPEKE CHURCH

By A. J. Perman

(Mr. Perman is an architect and Secretary of the Lewins Mead congregation, Bristol)

AT various periods in history there have been sudden profound changes in the current forms of architecture, preceded by a longer period of preliminary rumblings. Architecture does not change by itself, it is the mirror of the social, religious, political, cultural, philosophical and economic pattern of its age, and in itself gives a valuable clue to this pattern. So these architectural changes are a result of processes deeply rooted in the whole of society.

For example, in the 12th century there was a sudden change from the heavy, simple Romanesque (in England called "Norman") forms to the lighter, more fanciful and more structurally adventurous forms of the Gothic. This marked the end of the period known as "The Dark Ages" and the flowering of the Middle Ages. Some large Romanesque churches such as York Minster seemed so out of tune with the new times that they were pulled down stone by stone and replaced by the present Gothic ones.

Similarly, at the end of the 15th century the Renaissance brought in a startling architectural change. It is hardly necessary to list the social changes which accompanied, or rather caused, this. It is interesting, however, to notice the attitude of both architects and laymen at this time. Changes were slower in those days; and though the first Renaissance work, Henry VII's tomb, was built in 1512, it was small scale stuff and the first real Renaissance building in England was the Queen's House at Greenwich by Inigo Jones in 1616. If a replica were built today in Portland stone and with its clean lines, people without architectural knowledge would probably call it a "Modern Building" as indeed it was at the time. Architects were slow to respond and a number of rather queer transitional buildings appeared before and afterwards, such as Wollaton Hall in Nottinghamshire, which were rather ugly and will never be anything else, but at least they have acquired a quality of "quaintness" in the course of nearly four centuries. It was even more puzzling to the layman, who did not understand the sophisticated ideas of the Renaissance. Fortunately the architects' aristocratic patrons were highly educated men who had made "The Grand Tour" in France and Italy and understood the Classical ideal in painting, sculpture, literature and architecture, thus helping the transition.

During the 19th century, a new period of profound social change marked the break up of the Renaissance (Classical) era and the Industrial Revolution, accompanied by the mass-production of buildings and the disappearance of the enlightened aristocratic patron. There was a great deal of bad architecture and utter confusion among architect and layman. This proved to be the birth pangs of, among other things, a completely new form of architecture which we still call "Modern" for want of a better name. After preliminary rumblings it made its real appearance after the First World War, the war which made a break in so many other aspects of human history.

It is interesting that Frank Lloyd Wright, the world-famous Unitarian architect who died recently, was one of the two great pioneers of this "Modern" movement. The othe was Le Corbusier, a Swiss-French architect of international repute. The new architects were austere in outlook, dedicated and religious men in the wider sense of the word.

The position in the architectural profession in this country today is a fascinating one. Those who did their training before 1918 (say architects of 60 years of age or over) tend to look towards the past and Classical architecture in particular. This is a generalisation, and like all generalisations unsatisfactory. There are many who are thoroughly modern in outlook. (Remember Frank Lloyd Wright was over ninety when he died.) On the other hand, there are some who still regard Modern architecture as a fad or a passing fashion like the Charleston or Rock and Roll. Those who did their training in the inter-war and post-Second-World-War period are almost all committed to Modern architecture and speak its language with varying degrees of fluency. Some of the older ones are a little timid in their modernity, especially if pressed by the client. The new 20th century patron is the democratically elected committee or board of directors. Timidity in architecture inevitably produces aesthetic failure and can result in a sort of "Transitional Modern" which can be compared with Wollaton Hall (Transitional-Renaissance). Speke Church (of which I have seen a design) will be a building of this sort. The Unitarian Church at Evanston, U.S.A., which was illustrated in the *Inquirer* a few months ago, comes safely down on the side of confident modernity.

The layman has, perforce, lagged a little behind in all this and is still a little baffled by the new ideas, and shouts desperately "Wait for Me!"

It is safe to say that in twenty years time or so the sort of problem posed by the Church at Speke won't exist. There will still be controversy between architects and different schools of thought within the Modern movement, or whatever it is called by then, but the decision as to whether a church should be called "Modern" or "Not-Modern" just won't arise.

Meanwhile, the problem of Speke Church is with us. What are we to do?

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Sir:

Unitarianism and Public Affairs

I welcome John Rowland's contribution on the question of the General Assembly and public affairs. No one would deplore the introduction of party political issues on the agenda of the assembly more than myself but there are so many vital issues facing society to-day such as sectarianism in the schools, racial intolerance, juvenile crime and anti-social behaviour, the influences of mass communications, to mention only a few, that it is really time Unitarianism got down to a serious consideration of its relationship to society and its problems.

It had the opportunity at the Leeds Conference when it was invited to express its opinion on the Government proposal to increase grants to Church organisations concerned with denominational schools and to make further grants to allow them to build new schools—with the support of the Labour and Liberal opposition in Parliament.

To the disappointment of many of us, the Assembly burked the issue and the "orthodox" nonconformist churches, less complacent, are nobly filling the breach.

If the argument is that there is no time for "extraneous" questions, why not cut out some of the sectional meetings or

perhaps have an Assembly once every two years, but for a longer period.

The fact remains that we cannot survive on the basis of being an inconspicuous mutual improvement society interested only in minor domestic problems.

Ernest Green.

Hassocks, Sussex.

Christian Science

Sir: In his interesting article on the work of Charles Neil, Robert Tayler refers to the "error of the Christian Scientist position" which "rejects the devoted skill of doctors." May I make it quite clear to your readers that Christian Scientists honour doctors for their devoted efforts to alleviate suffering. Their services to those who request them, they would never deny. For themselves, however, they prefer radical trust in the power of God's law to heal, unaided by any material means, as Jesus taught and so thoroughly proved.

To the Christian Scientist, sickness is outward evidence of inharmony of thought. The attempt to eradicate disease from the body by drugs or surgery, the Christian Scientist feels, leaves the basic mental cause untouched. On the other hand, the healing of the *mental* cause, the fear, ignorance or sin, through a correct understanding of God and man as His spiritual likeness, not only heals disease but develops as well a higher and safer manhood.

In "Science and Health with Key to the Scriptures" Mary Baker Eddy asks and answers an important question which should reassure your readers concerning reliance on spiritual means alone in Christian Science: "Is it error which is restoring an essential element of Christianity—namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not." (p. 347).

Yours faithfully,

GEITH A. PLIMMER.

Christian Science Committee on Publication

A Broadcast

Sir: I am grateful to Mr. Baker Short for his moving account of his broadcast service and the public response to it, and especially for the wisdom which led him to express the "true universalism" which is to me, as to him, the "essential" spirit of Unitarianism!

We are of course different from orthodoxy and the controversial issues remain, but Unitarianism at its best and highest level transcends them and makes a direct appeal to the whole man of whatever church or faith and covers the whole of life. It is clear in this instance the message reached people's hearts as well as their heads.

Yours:

J. E. Lindsay.

Letchworth.

News Review

The Ministerial Fellowship

The Annual Meeting of the Ministerial Fellowship held in Cross Street Chapel Committee Room, Manchester, July 1st, with the President, the Rev. S. P. Whitehouse, in the Chair, was supported by a large attendance of members. The Rev. D. C. Devl conducted the devotions. In the course of the proceedings a silent tribute was paid to the memory of several members who had passed away during the year. Nor were the indisposed members and those serving overseas forgotten. An encouraging feature of the business transacted was the election of 10 new members. The Committee's Annual Report and the Treasurer's Statement of Accounts were accepted and the Rev. W. Waddington was unanimously elected President for 1959-60, the Rev. Albert Smith as Secretary, the Rev. W. H. Cordell as Assistant-Secretary, the Treasurer, the Rev. C. G. Bolam and the Conference Secretary the Rev. A. L. Fishlow. Three vacancies on the Committee were filled by the appointments of the Revs. S. P. Whitehouse, K. Twiss and A. J. Long.

The change of Secretary was due to the resignation of the Rev. E. W. Hill after 13 years continuous service to the Fellowship, first as a Committee member, then as the Assistant-Secretary and then as the Secretary. The Rev. C. G. Bolam spoke highly of the Rev. E. W. Hill's services before presenting to him on behalf of the members, as an expression of their regard and appreciation, a Parker Pen Set and a Cheque. In returning thanks for this unexpected gesture, the Rev. E. W. Hill referred to the happiness he had derived from serving the Fellowship and was glad to know that th Fellowship was playing an increasingly active and important part in the lives of its members and in the welfare of our Churches.

A most attentive and encouraging hearing was accorded the Rev. W. Waddington as he delivered his Presidential Address on his work as the District Minister in London and the South-East, outlining the problems involved and the solutions attempted in face of modern conditions and changing circumstances. It was a factual, challenging recital of work amongst a group of our Churches, widely separated in some instances, lacking resources of material and man-power for the most part. Obviously speaking out of a tried experience, he urged in conclusion that no situation is hopeless and though we might be tempted to give way to pessimism and despair it was our clear duty as ministers to encourage and inspire.

The warmth of applause which greeted the speaker at the close of his address witnessed to the interest he had aroused and the acceptance with which his subject had been received.

Thanks were heartily accorded him, and another—the 60th—Annual Meeting, closed with the pronouncement of the Benediction. The members then visited a near-by cafe for a pre-arranged lunch in the spirit of the Fellowship to which they belonged.

Social Service Department

The Department Committee met at Essex Hall on June 15th 1959 under the Chairmanship of Rev. P C. Whiteman, B.A. A report was given regarding steps taken to secure discussion by local churches of the document "Churches and Social Service." This is available now from the Department and it is hoped that bulk orders will be received from churches. Consideration was given to the report on "World Tensions" which was recently prepared. Recommendations to the G.A. Council were drafted regarding its circularisation to the Churches. Another matter dealt with was that of regional conferences. The practice of holding local conferences with the co-operation of District Associations has not been maintained in the last couple of years. The Committee feels such conferences serve a really useful purpose in helping to create informed opinion on social matters in our churches. It proposes to approach various districts with a view to sponsoring a series of conferences. Reference was made at the meeting to World Refugee Year and to the new publication "Onslaught" which has been published in furtherance of the purposes of the campaign. The Department urges churches to secure copies (1/- each from 9 Grosvenor Crescent, S.W.1) and to give the fullest support to this world wide effort on the indifference and collective selfishness which has perpetuated the misery of the refugees.

Mention was made again of the concern of Hibbert Houses about securing the services of social workers to carry on this important welfare service among H.M. Forces and to the fact that the Department's Secretary is preparing a small pamphlet at the request of Hibbert Houses committee telling the story of their work and the nature of their present needs. It was reported that arising from the recent session at Leeds on the Department's report two new church affiliations had been received and nine new subscribers enrolled.

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Women's League: Liverpool District. A most enjoyable Meeting of the Liverpool District League was held at Gateacre Chapel on Thursday, 25th June, 1959. The Service was conducted by Miss A. D. Platts, B.D. (Warden of St. Paul's Hostel, Liverpool).

Speaking on the words "Rejoice in the Lord Always" Miss Platts reminded her hearer of the bewildering world pace but, despite this anxiety and speed we should, through our religion, know where we are going, we can be the "Happy Warriors," serene and ready to give a helping hand. The religion of the Bible, she continued, is a religion of joy which assures us that the world is God's and we cannot go from His love and His purpose.

The Business Meeting followed, the President (Mrs. Bradshaw) in the Chair. The President appealed to Members to bear in mind World Refugee Year and to make special efforts for the Fund.

Then followed Tea after which the Meeting was addressed by Inspector Evans of the Liverpool City Women Police.

Miss Evans spoke of the development of the Women Police Force from the Women Police Patrols, which came into being in 1914 through the National Council of Women. She gave an

Continued on next page

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GENERAL ASSEMBLY STAFF APPOINTMENT

A Vacancy will occur at the end of August for a Shorthand-typist to act as secretary to the Rev. D. E. Richards and Mr. S. Helm. Any young lady is asked to communicate with the Secretary of the Assembly, Essex Hall, Essex Street, London, W.C.2, stating age and qualifications. Luncheon vouchers are issued and a Staff Pension Scheme is operated.

This is a permanent post in which the occupant can render valuable service to our movement.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Continued from page 215

account of the strenuous training and the exacting duties carried out by the Women Police and also the preventive work done in befriending young girls and helping old people and children.

Mrs. McLachlan proposed a hearty vote to all those who had contributed to this most enjoyable Meeting.

American Friends at Doncaster

Word came to Doncaster that a friend who showed much kindness during our American trip last year, would be passing through our town with a small party of four. Naturally they were immediately urged to make an over-night stay here and accommodation was quickly found in Church-members' homes. After an evening meal at the house of one of their hosts, several Church-members came along to meet them, and there was a most happy get-together, then men smoking and yarning in one room, while the ladies chatted in another on topics ranging from kitchen-gadgets to world-problems.

Our friends were anxious to visit the Church next morning and a small deputation of ladies was awaiting them, with coffee. It was plain that our visitors very deeply appreciated this chance to get into close and friendly contact with fellow-Unitarians over here. We, in return, much appreciated a quite unexpected subscription to Church funds! But, like our guests, what gave us the deepest and most lasting pleasure, was the opportunity to meet these charming and interesting people. The needs of our visitors were so simple, and they were so appreciative that we hope this will soon happen again.

In Chicago

(Contributed)

The People's Church of Chicago has just observed the 45th Anniversary of the pastorate of Dr. Preston Bradley by burning the $90,000 dollar mortgage on the building. The building is now free and unencumbered. They are spending 15,000 dollars this summer on the rebuilding and restoration of the organ in the sanctuary, which was bought at an original cost of 65,000 dollars.

Dr. Bradley has made thirteen one-hour recordings for broadcasting which will be played every Sunday morning at 11 o'clock; and also thirteen 15-minute recordings for the Vesper Broadcast which is broadcasted every Sunday at 5.45 p.m.

The church has had one of its finest and best years and has concentrated on eliminating all indebtedness. This has now been accomplished.

Dr. Bradley is in Europe, preaching in Dublin and Belfast, Ireland; London, Bath and Tewkesbury, England; and the American Church in Paris. He is spending a week in Rome, and the Bishop of Chicago, Bishop Shiel, has arranged a private interview with Pope John XXIII, which Dr. Bradley will have on the 16th of July.

The church has observed its 35th year of continuous broadcasting and will increase its radio activities next year. The church is remaining open all summer and the associate pastor, Rev. Virgil A. Kraft, is occupying the pulpit.

Dr. Bradley is serving his 30th year as Chairman of the Library Committee of the Board of Directors of the Chicago Public Library, and is a charter member of the Mayor's Commission on Human Relations. He served for 20 years as a member of the State Normal School Board of the State of Illinois and as a member of the Governor's Prison Investigation Commission.

Dr. Bradley is now in his 71st year and the church has outlined a three-year plan working toward a 50th Anniversary of his work in the church and in the City of Chicago.

Over 1,500 people attended his closing service and observed the burning of the mortgage on the church.

Exeter: Children's Services have been started, also monthly intercessions against Cruelty to Animals (by request of the Society for United Prayer for Prevention of Cruelty to Animals, London, N.10) and monthly Prayers for Peace. After the death of the organist, four ladies of the congregation have come forward as volunteers to play the organ on Sundays and at the monthly week-night services. Membership is increasing as the result of these new services and the minister's lectures on "The Great Unity of the World Religions."

Holiday Accommodation

A SEPTEMBER HOLIDAY at "Nonnesbourne," the small, congenial Hotel in "Britain's Best Climate." Recommended by readers. From 7 gns. including full board, early tea, coffees, baths etc., simple and ample vegetarian fare, if desired. No gratuities. Own beach hut opposite. Twin beds: b. & c.: Shower/bath. Two comfortable lounges. Inexpensive top floor rooms for "Under 40s." Write for free information illustrated brochure and coloured town booklet. NORMANHURST Promenade, facing full South. Near Pier and Sun-Lounge. Telephone Hastings 4784.

Change of Address

Maguire, Harry. From Sutton Coldfield to "Kerry," Norton Lindsey, Nr. Warwick.

Death

Hall. Alice Hall of Boston died on June 30th, aged 80.

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